(4)

ARTICLES,

TO BE Enquired of by the Minister, Church-wardens and Side-men, of every Parish and Precinct within the Arch-Deaconry of DURHAM.

Which were given in charge, in the Annuall Visitation of the right Worshipfull Master GABRIEL CLARKE, Doctor in Divinitie and Arch-Deacon of *Durham*, in the yeare of our Lord GOD, one thousand six hundred thirty and six.

LONDON,
Printed for ROBERT MILBOVRNE
1636.

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A Branch of the Statute made in the first yeare of the Reigne of our late Soveraigne Lady Queene ELIZABETH, entituled An Act for the Vniformity of Common Prayer, and Service of the CHURCH.

THAT from and after the Feast of the Nativity of S. *Iohn Baptist*, next comming, all and every person and persons inhabiting within this Realme, or any other the Queenes Majesties Dominions, shall diligently and faithfully (having no lawfull or reasonable excuse to bee absent) endeavour themselves to resort to their Parish Church, or Chappell accustomed, or upon reasonable let thereof, to some usuall place vvhere Common-Prayer, and such like service of God shal be used, in such time of let, vpon euery Sunday and other daies ordained and used to be kept as Holy-daies, and then and there to abide orderly and soberly, during the time of Common-Prayer, Preaching, and other service of God, there to bee used and ministred upon paine of punishment by the censures of the Church, and also upon paine that every person so offending, shall forfeit for every

ſuch offence twelve-pence, to bee leuyed by the Church-wardens of the pariſh wherein ſuch offence ſhall be done, to the uſe of the poore of the ſame pariſh, of the Goods, Lands and Tenements of ſuch offenders, by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Majeſty, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, doe in Gods name, earneſtly require and charge all Arch-Biſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledge, that the true and due execution hereof, may be had throughout all their Dioceſſes and charges, as they will anſwere before God for ſuch evils and plagues, wherewith Almighty God may juſtly puniſh his people, for neglecting this good and wholſome Law.

The forme of the Oath administred unto the Church-wardens and Side-men.

YOu ſhall ſweare, that you the Church-wardens ſhall duely and faithfully adminiſter and diſpoſe of the Stocke and goods, belonging to your Pariſh Church, which ſhall come to your hands and poſſeſſion, to and for the beſt benefit of your Church, and in the end of your Office of Church-wardenſhip, you ſhall make a true, juſt, and perfect account thereof, and yeeld and deliver the remainder thereupon, into the hands and cuſtody of thoſe perſons, who ſhall ſucceed you in the ſame Office; and that you the Church-wardens and Side-men, and every of you, ſhall duely conſider, and diligently enquire of all theſe Articles given you in charge: and that all favour, hatred, hope, feare, or any other corrupt affection ſet aſide, you ſhall Preſent unto the Arch-deacon of *Durham*, or his Officiall, all and every ſuch perſon and perſons (which now is, or lately was in your Pariſh) as have committed any offence or default compriſed in any of theſe Articles, or which are vehemently ſuſpected or defamed of any ſuch offence or default: Wherein you ſhall deale according to an upright Conſcience, neither preſenting, nor ſparing to Preſent any perſon contrary to truth, having in this action God before your eyes, with an earneſt zeale to mantaine truth, and to ſuppreſſe vice. *So helpe you* God, *and his faithfull promiſes in* Jeſus Chriſt.

The Charge of you the Church-wardens and Side-men, set downe for the better performance of your Duties and discharge of your Oathes.

YOU are straightly charged, that immediatly after, or else within the space of one weeke at the farthest, next ensuing this present admission of you into this your Office, and after the same, once in every moneth at the least, during your said Office, you do diligently and carefully reade or heare read, and duely consider of all and every of these subsequent Articles, now given you in charge; and also that you doe diligently and carefully endeavour to enquire and know all offences, and offenders against the same Articles: which being well observed, you shall readily be prepared to disburthen your Consciences and performe your Oathes in this behalfe.

Also that at fit seasons you doe meet together, and conferre with your Minister, and require him to be assistant unto you, in and about the true understanding and detecting of sin, and the breach of his Majesties Lawes Ecclesiasticall established; that so condigne punishment may be inflicted on the offenders, and their reformation be effected; your Minister being deepely charged in this behalfe, in, and by the 26. Canon *Ecclesiasticall lately ordained.*

And lastly, that in your presentments to be made, you do specifie the fault or crime, proper-name and sir-name, trade or profession, and place of dwelling, of every person presented: And you shall bring your first generall presentment upon all the said Articles into in Durham, *in the forenoone, betweene the houres of Eight and Two of the Clocke, on the* 22. *day of September,* Anno Domini 1636. *And your last generall presentment on the Tuesday-senight immediatly ensuing after* Easter *day next, according to the tenor of the* 118. Canon; *or else then and there to appeare personally, to shew the cause of your default therein.*

At the delivery of your Bill at the time and place above set downe, you are likewise in the said Bill to set downe the names of all such as have dyed and beene buried in your parish, with their conditions and qualities.

Intimating unto you further, that you may (besides those generall Presentments) present Offenders as often as you shall thinke meete, as by the 116 Canon *is prescribed. And this will be the speediest and best course for reformation.*

Breach (and neglect of an Oath) is dangerous.

Articles to be enquired of by the Minister, Churchwardens, and Sidemen of every Parish and Precinct within the Archdeaconry of DURHAM.

Concerning the Church.

WHether have you in your Church all things requisite for the Common-Prayer, and due administration of the Sacraments, according to his Majesties Lawes, and Canons Ecclesiasticall lately established? And namely, a faire Bible, a Booke of Common-Prayer lately ordained only to be used, a Font of stone set up in the ancient usuall place, a decent Comunion Table standing upon a frame, with a Carpet of Silke, or some other seemly stuffe, and a faire Linnen cloath to lay thereon at the time of the Communion, a faire Communion cup, with a cover of Silver, a decent Pulpit, with a cloath & cushion for the same, a convenient Pulpit, or Seat to reade Divine Service in, a comly large Surpless, a strong Chest for Alms for the Poore, having three locks and keyes, and another Chest for the keeping of the Ornaments of the Church, & the Church Register Booke? And whether have you a Register Booke of Parchment of all Marriages, Christnings and Burials? And whether is the same kept according to the Canons? CANON. 80 81 82 83 84 70

2 Whether your Church, Chancell and Church-yard be kept in good reparations, as well within as without? whether any prophanation be used in them, or any man hath incroached upon them? And whether your Parsonage or Vicarage house and all the housing thereunto belonging, be likewise maintained in sufficient reparations? if not, through whose default is it, and what is the defect? 85 88

3 Whether have you a Terrier of all the Glebe Lands, Meadowes, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and Portions of Tythes within, or without your Parish, which belong unto your Parsonage or Vicarage, and in whose hands it doth remaine? 78

Concerning

Canon. *Concerning the Minister.*

4 WHether Divine Service be said in your Church, by your Minister, distinctly and reverently on all Sun-
14 dayes and Holy-dayes, appointed to be observed by the Lawes of *England*, and on their Eeves, and on Wednesdayes and Fridayes, at
15 convenient and usuall times, and whether doth hee (in Ministring of the Sacraments, solemnizing of Matrimony, visiting of the Sick, burying of the Dead, churching of Women, and all other Rites and Offices of the Church) use the forme of Prayers preseribed in
58 the Booke of Common Prayer, without any omission or addition; and whether doth he reade the Booke of Canons once yearly, and weare a Surplesse, according to the Canons?

5 Whether doth your Minister solemnly give warning to his Parishioners for the administration of the holy Communion, and
22 for the observation of all Holy-dayes, and Fasting-dayes? And whether doth hee visit the Sick, and exhort them to give to the Poor? And whether doth he confer with Recusants in your Parish
64 (if there be any) according to the Canons? And whether doth he
67 admit to the holy Communion any notorious Offenders; as Drun-
48 kards, Adulterers, Fornicators, Swearers, Schismaticks or Stran-
66 gers? Or reject any who are not, by presentment or publike scan-
26 dall, infamous for some notorious crime? And whether doth hee
27 admit any Father to be Godfather to his own child? Or any to be
28 Godfathers and Godmothers which have not received the holy
29 Communion? And whether doth he not use the signe of the Crosse in Baptisme? Or doth Baptize in any Bason or other vessell, and not in the usuall Font? or doth Baptize any children that were not borne within the Parish? And whether doth he marry any in any
62 exempt place, or without Bannes published three severall Sundaies or Holy-daies, or without a sufficient dispensation or License, or
63 without License in times prohibited, albeit the Bannes were thrice published, or not betweene the houres of eight and twelve in the fore-noone, or (if the parties be under the age of 21 yeares) before their Parents or Governors have signified their consents unto him?
100 And whether doth he not refuse to Christen, or to Bury, or defer
68 the same longer than he should? And whether, by his default, any
69 Child hath dyed without Baptisme in your Parish?

6 Whether doth hee preach, minister the Communion, baptize
71 children (unlesse in case of necessity) solemnize mariage, or Church

women

women in privat houses? Or doth he keepe or suffer any fasts, propheſies, Exercises, or Exorcismes without lawfull authority? Or doth he hold or suffer any private conventicles contrary to the Canons? and whether doth he frequent Tavernes, Alehouses, or any place suspected of incontinency? or doth he table or lodge in any such house? or is he a common gamester at Dice, Cards, Tables, or any other unlawfull game? or is he a swearer or drunkard, or one that applyeth not himselfe to his study, or is otherwise offensive or scandalous to his function and Ministery? Or doth he not use decencie in his apparell, as by the Canon he is injoyned? 72 73 75 74

7 Whether is hee continually resident upon his Benefice? Or how long time hath he been absent from the same? and (in case he be licensed to be absent) whether doth hee cause his cure to be sufficiently supplyed according to the Canons? whether (if hee be a Preacher allowed) doth hee Preach one Sermon every Sunday, or (if not allowed) doth he procure monthly Sermons, and reade Homilies? and whether (not being so allowed) doth he expound any Scripture, or suffer any man to Preach in your Church whom you have not well known to have been sufficiently Licensed, and who hath not first subscribed his name, together with the day when hee did Preach, and who was not soberly or decently apparelled? 45 47 46 49 74

8 Whether your Preacher and Lecturer reade Divine Service, and minister the Sacrament, twice in the yeare at the least, in his owne person according to the Canons? And whether doth hee use the forme of Prayer, before the Sermon for the Kings most excellent Majestie, exhorting the people to obedience to his Majestie, and other Magistrates in authority under him? 56 55

9 Whether doth your Minister on Sundaies and Holy-daies, Catechize the youth and ignorant persons in your Parish, according to the order prescribed in the Booke of Common Prayer, and according to the Canons, and doth he in the Rogation daies, use the perambulation of the circuit of your Parish, appointed by the Law, according to his duty? 59

10 Whether doth he (every six months) denounce in your Parish Church, all such of your Parish, as doe persevere in the Sentence of Excommunication, not seeking to be absolved? and whether hath he admitted any such Excommunicate person to the Communion, or to the Church without Certificate of his Absolution? And whether doth hee or any of your Parish, familiarly fre- 65

quent the company of any such Excommunicate person?

11 Item, whether any Minister hath transgressed, omitted, or not observed those directions concerning Preaching and Preachers, *Anno Dom.* 1622. commanded by our late Soveraigne Lord King JAMES, of famous memory, to be used and kept? *And whether have your Minister, and you the Church-wardens, duly observed and performed the Instructions of our most gracious Soveraigne Lord King* CHARLES, *which were commanded and published in the first month of the yeare of the Lord* 1630. *according to every particular contained in the same?* And you are to specifie & present the very truth hereof.

Concerning Parishioners.

12 WHether any of your Parishioners doe not cause their children, servants, and apprentices, to come to their Minister on Sundaies and Holy-dayes to be instructed in the Catechisme by him, and whether any of them refuse or neglect to come, or comming refuse to learne those instructions, set forth in the Booke of common-prayer, and what be the names of them so not causing or refusing?

13 Whether any of your Parishioners or other strangers so-
13 journing, lodging, or commonly resorting to any house in your Parish, being above sixteen yeers of age, do wilfully or negligently absent themselves from your parish Church upon Sundayes or Holy-dayes, at Morning & Evening praier, or who come very late
15 to Church upon those dayes, or who depart from Church before the divine Service be finished? And whether *every householder of your Parish, have come to your Parish Church, or sent thither (one at*
18 *the least) of his houshold, fit to joyne with your Minister in prayers, on every Wednesday and Friday*, since the Feast of *Easter* last past, or who doe not reverently behave themselves during the time of divine Service, devoutly kneeling at such times as the generall Confession of sinnes, the Letany, the ten Commandements, and all the Praiers and Collects are read? *And in the same time, when the name of our Lord* Jesus *hath bin mentioned, whether due & lowly reverence by bowing the knee, hath bin done by all persons then present? and what be the names of them that have not so done that lowly reverence? and (for the greater reverence then to be observed) what men, youths and boyes, during all the time, have not had their heads wholly uncovered, except in case of apparent sicknesse?* And who doe use any gaming

or paſtime abroad, or in any houſe, or do ſit in the ſtreet or church-yard, or in any Taverne or Victualling houſe, upon any of thoſe dayes in the time of divine Service? and who hath quarrelled, brawled, or uſed violence to any perſon within your Church or 21
Church-yard? and who hath uſed filthy and prophane talke, or other rude and immodeſt behaviour? and what be the names of the offenders herein?

14 Whether there be any of, or within your Pariſh being *ſixteen yeares of age and upwards, that doe not receive the holy Communion in your Church thrice in the yeare at the leaſt, and chiefly once at Eaſter next? And whether any of your pariſh do not devoutly kneele at the receiving thereof?* And whether doth not your Miniſter receive it himſelfe, on every day that he adminiſtreth it to others, and uſe the words of Inſtitution at every time the Bread & Wine is adminiſtred? and whether have all thoſe perſons which have bin partakers of the holy Communion, ſignified their name unto the Miniſter, or unto ſome other perſon (by him thereunto appointed) over night, or elſe in the morning before the beginning of Morning-prayer, according to the forme preſcribed in the Booke of common-Prayer aforeſaid (to the intent that the Miniſter, and all others appointed to have the charge and care thereof, may fully be advertized and take notice in due time of all them that have 22
been Communicats, and of all them that have not been Communicants at the time and times appointed for the ſame) to which purpoſe, that the people may be prepared ſo to doe, the Miniſter is to give publike warning thereof, in the Church, on the next Sunday before the Communion ſhall be celebrated, and whether doe your ſelves diligently obſerve your office, in marking what perſons of or within your Pariſh offend againſt this and the next precedent Article, in the due preſenting of their names?

15 Whether any in your Pariſh, having a Preacher to their Parſon Vicar or Curat, doe abſent themſelves from his Sermons, and reſort to other places, to heare other Preachers? and whether any (having beene ordained Prieſt or Deacon) have relinquiſhed the ſame, and betaken himſelfe to a courſe of life as a Lay-man? and whether any (not being in Orders) do openly read common-Prayer, or execute any miniſteriall dury in the Church, and what be their names?

16 Whether there bee any that doe publickly or privately 4

speake against the booke of common-Prayer, depraving the same,
6 or any thing therein contained? or doe speake against or deprave
any of the Articles of Religion agreed upon in *An. Dom.* 1562,
2 or against the Kings royall Supremacie in cause Ecclesiasticall?
or against any of the Rites or Ceremonies of the Church of
30 *England*? or against the government of the said Church of *Eng-*
7 *land*, under the Kings most excellent Majestie, by Arch-bishops,
Bishops, Deanes, Arch-deacons, and other Officers thereunto law-
fully appointed, affirming that the same is repugnant to the word
of God, and that the said Ecclesiasticall Officers are not lawfully
9 ordained? or whether there bee any that be authors or maintai-
ners of Schisme, or frequenters of any private conventicles or
meetings? or any that be, or bee suspected to be Anabaptists, Li-
10 bertines, Brownists, or of the family of Love, or of any other
11 Heresie or Schisme, and what be their names?

17 Whether doe you know any Schoolemaster, that doth teach,
77 or Curat that doth reade divine Service within your parish, with-
48 out license of his Ordinary under his Seale? and whether doth
27 not such Schoolemaster instruct his Schollers in the Catechisme,
and teach them the grounds of Religion, and bring them to
Church to heare divine Service and Sermons? and whether is he
a common Officer or Artificer, or any wayes reproveable in life?
and whether is your Parish Clearke allowed by the Ordinary?
and whether doth your Clearke serve any more Cures then one?
and whether doe they demeane themselves according to their se-
verall duties?

18 Whether have you any Midwives in your parish, and how
many of them be there? and how long have they executed that
Office, and by what authority? and whether have you in your
Parish any that doe practise as Physicians, or Chirurgions, and
how long they have done so, and by what authority, and of what
skill are they reputed in their profession?

19 Whether doe you know any persons that doe administer
the goods of the dead without lawfull authority? or suppresse
the last Will of the dead? or withhold any stock of the Church,
or any Legacies given to charitable and godly uses? and whether
☞ is the Almes of the Church faithfully distributed to the use of the
89 poore? *And whether have you the Church-wardens diligently ob-*
served, and duely presented all those persons who have not resorted to

your

your parish Church upon every Sunday and Holy-day, and there made their abode orderly and soberly, during all that time of the Common-Prayers, Sermons and other Service of God, according to the expresse charge contained in the act of Parliament in that behalfe provided in the first yeare of the Reigne of our late Soveraigne Lady, Queene *Elizabeth*, and whether the late Church-wardens have given a just account of all the Church stock, and goods by them had and received according to the Canons?

20 Whether doe you know in your Parish any common swearers, Drunkards, Blasphemers, Simoniacall persons, or Vsurers, contrary to the Statute of the 37. of King *Henry* the eight? any Witches, Conjurers, Southsayers, Charmers, Fornicators, Adulterers, Incestuous-persons, Brawlers, or common slanderers of their neighbours, raylers, scolds, filthy and lascivious talkers, sowers of discord betweene neighbours, or any that receive or lodge incontinent persons, or harbour women with child that be unmarried, conveying or suffering them to goe away before they have made satisfaction to the Congregation? or any persons that are by common fame noted, or vehemently suspected of any of these crimes? or that being heretofore suspected or presented for any of these faults, have for that cause departed out of your Parish, and are now returned, and you are to specifie their names and offences? 109

21 Whether there be any persons within your Parish, that be married within the prohibited degrees of consanguinity or affinitie? or whose old husbands or wives are yet alive, albeit divorced from them, or that being lawfully married do live scandalously apart? or that were married in times prohibited, or without Banes three severall Sundaies or Holy-daies published, having no sufficient licence or dispensation for the same? and whether there be any that doe communicate, or cause their children to be baptized in other parishes abroad? or keepe their children unbaptized longer then is convenient? and you are to specifie the offence, and the offenders herein? 99 57

22 Whether any woman delivered of child in your Parish, in time convenient after child-birth, hath not come to the usuall place in the Church to give God thankes, as it is appointed by the booke of Common-Prayer? and whether doth your Clearke then lay a cushion at the said usuall place? and whether doth

your Minister admit any thereto, who was begotten with child in Adultery or Fornication, without license from the Ordinary?

23 Whether any Inhabitant within your parish doth detaine your Parish-Clearks wages, duties for Bread and Wine, or any other Church duties? and you are to specifie what be their names, and how much those duties be?

24 Whether any person or persons in your Parish, doe use or exercise, or have used or exercised any trade, handicraft, or bodily labour, or doe buy or sell, or keepe open shops or ware-houses upon any Sunday or Holy-day, either by themselves or their apprentices or servants? or have otherwise prophaned the said dayes, contrary to the Orders of the Church of *England*? and whether there be any In-keepers, Vintners, Alehouse-keepers, or Victuallers that permit any persons in their houses to eate, drinke, or play at any games during the time of divine Service or Sermon on those dayes? and you are to specifie the offences and offenders?

25 Whether doe any in your Parish familiarly frequent the company of excommunicate persons? and whether doth your Minister, or any of your parish, without consent of your Ordinary, cause any to doe penance? or to be censured or punished by any Vestry meetings, or otherwise by their owne authority? or doe or have taken any money for any crime or matter punishable by the Ecclesiasticall Lawes? and you are to specifie the names of them that have beene so punished, and in what manner, and upon what cause, and by whom?

26 Whether have you and every of you the *Church-wardens and Sidemen, immediatly after, or else within the space of one weeke next, and immediatly ensuing your admission (by Vs or Our authority) into this your Office, and from thence the same, once in every moneth at the least, diligently and carefully read, or heard reade, and duely considered of all and every of these Articles given you in charge? And whether have you and every of you diligently and carefully endeavored to enquire and know the offences and offenders against all and every the contents of these Articles? And whether have you duely presented all and every of them, unto the Arch-deacon of* Durham, *your Ordinary, or his Officiall, according to your severall Oathes, in this behalfe administred unto you?* And if any one or more of you the Church-wardens and Side-men, doe know or have heard of

any

any fault enquired of in theſe Articles, or of any crime (the reformation whereof belongeth to the Eccleſiaſticall Iuriſdiction) which hath not beene formerly duely punished by Eccleſiaſticall Authority? and then you ſhall informe one another thereof, and ſhall likewiſe preſent the ſame by vertue of your Oathes taken as aforeſaid?

CANON

27 Whether have you the Church-wardens and Side-men, at fit ſeaſons met together, and (in the preſence your Miniſter) conferred of your anſwers unto, and preſentments to be made upon every of theſe precedent Articles? and whether have you required your Miniſter to be preſent with you, and to aſſiſt you at thoſe times? intimating hereby, that if you will not preſent according to your Oathes and charge, your Miniſter may himſelfe preſent unto Vs or our Officiall, ſuch faults and crimes as are before particularly enquired of in theſe precedent Articles, for the due reformation of the ſame, according to the Canon in that behalfe eſtabliſhed? 113

Directions to the Cleargie, Church-wardens and Side-men.

FIRST, that every Parſon, Vicar, Curat and Lecturer, within the Arch-deaconry of Durham, *do exhibit at the next Viſitation a true Copie of the Directions concerning Preaching and Preachers, and the reaſons of the ſame, ſet forth and commanded by our late Soveraigne Lord King* Iames (*of famous memory*) *his authority to be obſerved & exhibited yearly, as at this time of the Arch-deacon of* Durham *his Viſitation? And likewiſe that they and the Church-wardens do eſpecially and carefully keep and ſhew at the next* (*and every yearly*) *Viſitation aforeſaid, their ſeverall copies of the Kings moſt excellent Majeſty* (*that now is*) King Charles *his ſaid Inſtructions as it is commanded.*

2 *That*

2 That because in divers great parishes within the Arch-deaconry of Durham, multitudes of people usually come to receive the Holy Communion, some of whom are persons Excommunicated, it is thought fit, that in every parish, the names of all such persons Excommunicated, be alwaies kept in a written booke for that purpose from time to time, that so the Minister (when he is to administer that holy Sacrament) may thereby be remembred of those persons Excommunicated, and so avoid them.

3 That because often experience hath manifested, that the due reading and observing of Articles given in charge, hath been much neglected, and so, consequently offenders have not beene detected, but escaped unpunished, by reason that the sworn Church-wardens and Side-men have either not understood, or else not remembred what they ought to have done, whereby divers great inconveniences have ensued: It is thought needfull that the Church-wardens and Side-men doe often view and consider their charge, expressed in the beginning of these Articles.

FINIS.